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Theologische Revue. In Verbindung mit der theologischen Fakultät zu Münster und unter Mitwirkung vieler anderer Gelehrten herausgegeben von Dr. Franz Diekamp. (Münster, i. W.: Aschendorffsche Buchhandlung; 20 nos. a year; M. 10.) The first fifteen numbers of this new Catholic bi-weekly have been received, and they more than realize the expectations of those who knew the editor's high reputation and great scholarship. The reviewer has examined every page of this elegantly printed periodical and can testify to its being as truly "catholic in spirit" as are the *Theologische Literaturzeitung* and the *Theologische Literaturblatt*. The *Revue* fairly promises to become for the Roman Catholic church what the two older reviews have been for Protestant readers. The articles and reviews thus far published are written by eminent scholars, known here and abroad; they are impartial in spirit, elegant in form, and fine in diction. Some partake more of the nature of independent articles than of reviews; thus, *e. g.*, Nikel's "The Recent Literature on Isa. 40-66," in Nos. 3, 4; Dörholt's "Zur Symbolforschung," Nos. 5, 6; Peters's article on "Die seitherigen Ausgaben der Bruchstücke des hebräischen Ecclesiasticus," in No. 8; Hardy's "Jahresbericht über Arbeiten aus dem Gebiet der vergleichenden Religionsforschung und der indischen Religionsgeschichte," in Nos. 9 and 10. Of the greatest interest are reviews signed by the editor.¹ We congratulate the editor and his learned collaborators upon such an auspicious beginning; we sincerely thank the publishers for having brought out these initial numbers in such splendid dress and elegant form.—W. MUSS-ARNOLT.

Great Religions of the World. (New York: Harper Brothers, 1901; pp. iii + 301; \$2, net.) This volume contains a series of eleven articles, reprinted from the *North American Review*, setting forth the religious condition of the world at the close of the nineteenth century. Though all are by "eminent authorities," the articles are, for the most part, journalistic and of ephemeral interest. Some of them, for example "Confucianism," are already antiquated by the rapid march of events. One at least, "Buddhism," is marked by errors inexcusable in the most rapid of journalistic writing. Two or three, notably "Brahminism,"

¹ Occasionally one meets with an amusing statement, such as Holzhey's in a review of GIGOT, *Special Introduction to the Study of the Old Testament*: "Auf die Worttrennung (sec-ond, nat-urally u. ä.) hat sich die Aufmerksamkeit des Verf. nicht mehr erstreckt." Let Holzhey study English grammar and composition before he again reviews an English book.

have genuine value, while two, "Posivitism" and "Catholic Christianity," are sectarian tracts for the instruction of the unbelieving.—GEORGE WM. KNOX.

Satan and Demons. By L. T. Townsend. (Cincinnati: Jennings & Pye, 1902; pp. 131; \$0.25.) The author treats first of current incredulity on the subject, and then gives an exhaustive view of what the Bible has to say. In the next place he finds an analogy between demons and the ordinary pests of the natural world, and claims that the divine purpose in creating these pests is, in part, to teach that in the spiritual world there are harmful beings that have to be guarded against. He gives a chapter to "The Instinctive Beliefs of Human Nature" and one to "The Facts of Experience," and holds that certain forms of sin indicate demoniacal possession at this day. After giving the relation of God to demons and of demons to Christ, he expounds in terms of the new science of bacteriology the provisions that God has made for securing "immunity." The author interprets literally what the Bible says, and makes out a strong case. But his treatment is sometimes fanciful and wanting in gravity and strength.—GROSS ALEXANDER.

Dodekaschoinos. *Das Zwölfmeilenland* an der Grenze von Aegypten und Nubien. Von Kurt Sethe. (Leipzig: Hinrichs, 1901; pp. 36; M. 5.) This essay is in the series of "Untersuchungen zur Geschichte und Altertumskunde Aegyptens," edited by the author himself (II. Band, Heft 3), and presents a definite and interesting result out of materials which have hitherto been largely misunderstood. The famous strip of Nile shore of twelve schoinoi in length, so often mentioned in classic sources, has hitherto been supposed to extend from Assuan (Syene) to a point opposite the city of Pselchis (the present-day Dakke). It has therefore been identified with lower Nubia, ruled by the Romans until relinquished by Diocletian. With the acumen characteristic of him, the author has shown that this strip of Nile shore really included only the five miles of the first cataract from Assuan to the island of Philæ. This gives a definiteness and unity to the Dodekaschoinos which it before lacked. One can understand how the first cataract, five miles long, might form the district which was originally donated to the god Khnum and later to his heir and successor in this cataract region, Isis. The author brings out many other points of interest hitherto overlooked in the documentary evi-